

# RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 39.

FEBRUARY 21, 1818.

VOL. II.

## FOREIGN INTELLIGENCE.

From the London Missionary Register.  
CHURCH MISSIONARY SOCIETY.

*North Africa.*

Continued from page 597.

Among the Slaves brought to Tripoli from the Interior of Africa, are many who profess the christian name. In order to form some conjecture as to the part from which they come, the following circumstance may properly be stated here.

The great river which is laid down near lat. 15°, in Arrowsmith's Map, and concerning the name of which there is so much uncertainty, is by the Natives called the Nile. They say, also, that it flows from west to east. The present Bey of Fezzan, Mamaluke Reis, when on his expeditions in the service of the Bashaw of Tripoli, thinks that he came to the banks of this river. He represents it as flowing eastward, and bearing large boats of twenty tons burden. Here he had skirmishes with the Natives, and drove many of them into the water; or rather, it is probable that they, knowing his errand, and better acquainted with the shallows of the river, flew to it as their only resource from slavery.

There is a curious anecdote related of a son of the King of Tombuctoo, who visited Tripoli some years since, during the reign of the present Bashaw. Being presented with the usual compliment of a pair of pistols, he did not know the use of them. It is no unlikely conjecture, that this Prince came down in boats from Tombuctoo, as far as the kingdom of Kashna or Bornou; and then went direct north to Tripoli, by the same route as Mamaluke Reis.

From the best information that he could collect, and from putting cir-

cumstances together, capt. Smyth is induced to think that the country of these Christian Tribes is somewhere about Wangara.\*

Leaving these conjectures, we return to the Christian Slaves brought to Tripoli.

They are a fine muscular race of Negroes; but, in respect to their minds, so ignorant, that they readily turn Mahomedans. They are unacquainted with circumcision in their country. They are ignorant of the sign of the Cross, that most ancient symbol of Christianity; nor do they appear to have any other symbols; yet they have the name of Christian.

A French Captain in the service of the Bashaw, who has resided at Tripoli twenty-five years, told captain Smyth, that, several years ago, some of them were brought from the Interior; and twenty-eight of the finest being selected to be sent to Algiers, he was appointed to transport them thither. As he was bringing his vessel to an anchor, an evening bell was heard on board one of the christian ships, when to his infinite surprise, those on deck manifested the utmost delight, and called up their companions, fervently embraced them, pointing at the same time toward the vessel from which the sound issued, and repeating the word "Campaan! Campaan!" and using expressions which shewed that they were reminded of their own country. As this exclamation appeared to be a corruption of the Italian, or of the Latin itself, he made his Interpreter inquire touching their congratulations; and found that in their native towns a large building occupied

\* In Arrowsmith's Map, to the westward of Wangara, on the great river, is marked a territory of white people, said to be Christians, according to the Arabs; and reported to have navigated the Niger westward to Jenne, in 1793.

a central place, having a bell in it, which every morning and evening summoned them to prayers; and that in this building there was neither Idol, Mat, nor Divan, but that the Priest exhorted them.

Another curious fact is, that the late Bey of Bengazi, who in his boyhood was brought as a slave to Tripoli, recollected having witnessed, in his youth, some ceremony similar to the celebration of Mass, and the use of consecrated wine.

Captain Smyth could not find whether a manuscript or portion of one, had ever been observed in any of their caravans; but the absense of circumcision, combined with the circumstance of the bell and the wine, sufficiently indicate that no Mahomedan doctrines are prevalent; and he conceives, that, by procuring a man and educating him for the purpose, important results may be anticipated, and a road opened to the full discovery of those regions in the vicinity of the Lemman Mountains.

Such are the very scanty accounts which we possess respecting these Christian Tribes. Of their existence we are well assured; of their country and circumstances, we may be said to know nothing. But there is one particular connected with their tale, which appeals alike to our Christian and to our Humane public character; *these men are slaves.*

There is reason for believing that an export Slave Trade exists along the Northern Coast of Africa, such as may well call for the inquiries of those who have so long and so successfully turned their attention to the Western Coast.

While Captain Smyth was on particular service last March, at Lebida, his schooner then lying in Tripoli Bay, one of the officers, whom he had left in charge, reports, that a native vessel cleared out from Tripoli with Slaves on board. Agreeably to the instructions which Capt. Smyth had left, he went on board this vessel, and witnessed such a scene as completely took away his appetite for three days.

The slaves were stowed so close, as scarcely to allow them room to turn themselves. Their sickness, stench, and cries, were insufferable. Their destination, it is conjectured, was the Morea; a country depopulated by war and intestine feuds: but it is probable that a large proportion would perish before they could arrive.

There is ground for believing that this fact does not stand single. Yet the reflection now occurs, naturally enough, that the north coast of Africa has attracted little observation. In fact if you suppose a ship's course to lie from Gibraltar by way of Malta to Smyrna, the chief part of our commercial and other proceedings will be found either in that line or north of it. What has been doing south of it, who is there to tell?

In this slave trade, there are some circumstances peculiarly painful:—(1.) On procuring these slaves from the Interior, they have to march them over tracks of burning sand of a very great extent. The sick, we learn, are brought on camels, two slung on each side; a slow jolting pace, and a burning sun and desert their lot! (2) Vessels likely to be employed for these purposes are probably of the most cramping and flimsy construction. (3) As the "middle passage," is comparatively short, the owners are most likely to stow the unhappy sufferers close, and to lay in a precarious stock of provisions.

With respect to slavery at Tripoli, some mitigating circumstances, are mentioned by Capt. Smyth; such as, that pregnant women are not sold as slaves. The children of slaves are free. Slaves are permitted to plead their own cause.\* From these statements, it would appear that Europeans may learn something even from Africans.

It is important to observe how extensive a tract of coast belongs to the Regency of Tripoli, from about the

\* I have been informed too, by another very respectable authority, that slaves discontented with their masters, may claim the privilege of being sold to a new master.



11th, to the 27th degree of E. Longitude.

These are the principal points which I have selected from the information given me by Capt. Smyth. He would generously have given me much more; but I confined myself to what had a bearing on the objects of our Society.

It is saying little, merely to observe that these statements merit the attention of the Society. They seem to me to require, that some effective plan should be adopted as soon as possible.

Sir Charles Penrose suggested to me, some months since, the idea of educating one of these Christian Slaves in Malta; and Captain Smyth says, there would be no difficulty whatever in getting one or two of them over here. Were I definitely fixed in Malta, I should, with great readiness, adopt some plan of this kind.

But it is necessary first to make further inquiries into the history and circumstances of these Christian Tribes; and above all, to ascertain the language which they speak.

I would submit, therefore, whether another Missionary should not be expressly destined for this purpose. It rarely happens, that, at the commencement of so great an undertaking, the path is so open and clear. The plan which I should propose would be the following varied according to circumstances.

It is agreed, on all hands, that Arabic is the basis of the various dialects of the whole of the north of Africa. Your Missionary, therefore, to these parts, should be a sound Arabic scholar. Without this acquirement, he cannot command the respect of the natives; or recur to any fixed standard, in his endeavours to ascertain the various dialects around him. For the sake of this, however, he may dispense in a great measure, with those languages which have the Greek and Latin for their root. He must consider himself as devoted to Africa; and must cultivate, almost exclusively, the qual-

ifications necessary for that continent. With this idea let him reside at Tripoli for twelve or eighteen months: Capt. Smyth says, better at Fezzan; as he will be there more out of the way of European society, which is a great impediment to familiar and constant intercourse with the natives, and still more so with Christian slaves. This remark is very just; and, at the same time, points out, that your missionary should be of a strong bodily constitution, and of a temper that easily adapts itself to new and strange circumstances.

Malta will always serve as a point of reference. After one or two years spent in preliminary inquiries and studies, he will probably have gained knowledge sufficient to read, speak, and write in the principal dialects, and to prepare spelling cards and easy tales for children. When these simple things are effected, we shall be ready to educate, either in Malta or Tripoli, according to circumstances. Whether such an animated piece of moral mechanism as the British system of Education could be introduced at Tripoli, we shall, in due time, be able to judge. Every thing of this kind can be developed, in the progress only of the undertaking. Whichever way circumstances require you to direct your efforts, there seems to be a strong probability of employment and success. Should God be pleased at this season, to have mercy upon Africa.

One only question therefore remains—Where is the man—where are the men—who, will in the name of the Lord, take on themselves this burden?—*this work of faith, and labour of love?* We have been much moved here by the affectionate spirit of Mr. Bickersteth; but we want many, many such characters. The state of the world calls for help as loudly as it did in the Apostolic Ages. Wealth, talents, strength, and life itself, ought to be richly at the command of your Society. Nor do I see any prospect, of extensive success, till God is pleased to pour on his Church apostolic zeal and wisdom.

Where then are the men endowed with the world renouncing, self renouncing spirit of Matthew and the first Disciples of our Lord?—with the boldness and learning of Apollos?—with the restored zeal of Peter?—with the ever first love of John?—or the completeness of Paul? Rather, where is the MIND OF CHRIST, which is abundantly sufficient in whomsoever it dwells, for the great work of evangelizing mankind, at any time, or in any place?

To these questions, which are continually on my mind, and which I now humbly offer to my countrymen, I desire, at present no other answer, than to see the man wanted by north Africa. Ever yours affectionately,

W. JOWETT.

In a subsequent Letter, dated the 5th of June, Mr. Jowett sends the substance of the answers which he received from the British Consul at Tripoli, to some inquiries which the Admiral had been so kind as to convey for him. This communication follows. It forms a very satisfactory accompaniment to Captian Smyth's information.

In the city of Tripoli, there are about thirty schools. With respect to the villages and principal towns of the Regency, there are two or three Mosques to every village, and a school to each Mosque. No further qualification is required, than a knowledge of the Koran, for becoming a master. He is not paid by Government, but by the parents of scholars, in fowls, eggs, &c. His office is not sufficient for his maintenance; but he issues Sapphies, to cure or prevent diseases, both in human and brute creatures. If these are successful, the merit is attributed to him and he is rewarded accordingly. The office is much respected by the lower classes. As the Koran is the subject of instruction, he has much to do with religion. He teaches both reading and writing. They have no printed books; nothing but the Koran. They have a few manuscripts, which they copy on boards; but all are on religious subjects. There is a Literary village, as it is termed, where every person must receive his degree or li-

cence, before he can officiate as schoolmaster; this place is situate between Tripoli and Lebida. There is not a single person in that village but can write and read, which is the only necessary qualification.

There is a regular Court of Justice, formerly the Divan; but this at present does not exist, except for continuing the old custom of taking presents from Christians, Moors, and Jews. The Bashaw, to facilitate the ends of justice, calls two Public Courts each week. The Musti (Religious Professors), Cadi (Judges), Naibs (Secretaries), and Lawyers; the Bashaw sitting as Head Judge. The decision is final; and no appeal from it can possibly take place.

The Bashaw acknowledges the Grand Signior as his Pope; and considers him infallible on points of religion, but not in Politics. By avoiding, therefore, the topic of religion, the Bashaw would probably deem it his right to establish a press; not subject to the opinion or comment, in any manner, of the Divan at Constantinople. The religious prejudice of—"The Koran contains every thing that is necessary to be known"—is rapidly on the decline, and the advances to pure civilization are great. The more frequent the intercourse with Christian Powers, in commerce, &c. the more will the attainment of that object be facilitated; but effectually to accomplish it, must take some years; as the Marabuts oppose every thing likely to tend to their future disadvantage.

(To be concluded.)

#### TRANSLATIONS IN INDIA.

*Extract of a letter from a gentleman in England to his friend in Philadelphia, dated, London, Nov. 4, 1817.*

"An important measure was yesterday carried unanimously in the British and Foreign Bible Society. There are twenty-six languages of India in which the Scriptures are not yet translated and printed. It has been calculated by those conversant



with the subject, that the translation and printing of 1000 copies of the New-Testament may be completed for the sum of 500*l.* sterling, making a total of 13,000*l.* to compass the whole object. To encourage this measure as promptly as possible, a resolution was passed to grant the sum of 500*l.* so soon as 1000 copies should be printed off in any of the said languages, and as they may be completed from time to time, in a translation approved by competent judges: the work to be open to the different bodies disposed to engage in it.

### DOMESTIC INTELLIGENCE.

#### DOMESTIC MISSIONS.

*Nineteenth Annual Narrative of Missionary service directed by the Trustees of the Missionary Society of Connecticut, principally in the year 1817.*

Continued from p. 602

*Ohio.*—That State—the northeastern division particularly, has for 15 years shared largely in missionary attention and labour. In Euclid the Rev. Thomas Barr had a pastoral charge. He was employed 41 weeks in the missionary work, and delivered forty-seven sermons. Many towns during the latter months of 1816, were favoured, as will be readily recollected, with the special influences of the Holy Spirit. He beheld them with the most grateful emotions. At the same time he found occasion to lament an insensibility to the concerns of the soul, that was awfully prevalent in a great number of places.

The Rev. Joshua Beer was twenty-one weeks in this employment. He had the pastoral charge of a church and congregation in Springfield. In several places he found a pleasing degree of attention to spiritual concerns. Numbers were rejoicing in the love of Christ. He thought it could be said in truth, that the cause of pure religion was generally, though not rapidly, gaining strength among the people whom he visited.

On the 10th of last June the Rev.

Alvan Coe, was ordained an evangelist, by the Grand River Presbytery.— At the date of his last communication, he had spent about ten weeks and delivered forty-seven sermons. He devoted himself principally to those settlements which have been recently formed beyond the Cuyahoga. There were a few instances of hopeful conversion. The population was fast increasing, and numbers of pious individuals were among the accessions it was acquiring. He was universally received with kindness, and frequently with joy. Often, however, he was compelled to bewail the prevalence of Sabbath-breaking, intemperance, profanity, and many other sins.

Twenty-one weeks were spent by the Rev. Matthew Taylor, and the greater part of them in the county of Franklin. The settlements there were quite new. The people were few and scattered. Individuals were found coming to Christ. A growing regard was manifested for meetings whose object was religious instruction and enjoyment. No uncommon revivals appeared in that field. He was not connected with any pastoral charge.

The Rev. Amasa Loomis was employed about ten weeks. During that period he delivered forty-five sermons, chiefly in the more recent settlements already mentioned. He had no pastoral charge. The state of morals was improving. The profanation of the Sabbath by hunting, visiting, and servile labour, was becoming considerably less common. He had opportunities of guiding those that were anxiously inquiring the way to eternal life. He likewise had painful occasion to admonish some, who were once convinced of their sinfulness and danger, but afterwards relapsed into indifference and hardness of heart.

Twenty-six weeks the Rev. Giles H. Cowles was engaged in missionary labour. He was happily called to witness a great work of God among the people of his charge in Austinburg, Morgan and Rome. As the fruit of that divine work, nearly one hundred

of the souls, committed to his pastoral care, received the Christian hope.—Most of the neighbouring towns also shared richly in that glorious effusion of grace. In one settlement, consisting of nine families, sixteen persons were apparently brought into the kingdom of Christ. At the date of his last Journals, that revival had, in a great measure, subsided.

The church and congregation in Harpersfield, are the pastoral charge of the Rev. Jonathan Lesslie. Thirty-four weeks he laboured as a missionary. The revivals among his own people and in many of the neighbouring towns prevented him from traveling great distances. Although the extraordinary impressions on the minds of the people had, in a considerable degree, ceased, when his last journals were dated, yet their happy effects continued to be visible generally through the country. The morals of society were greatly improved. The Holy Sabbath was more respectfully and reverently regarded. Public worship and instruction were attended by greater numbers and with deeper seriousness. The use of ardent spirits was become almost unfashionable.—Profane language was scarcely to be heard. Nevertheless, it was a mournful truth, that numbers, who were once seriously impressed, had repelled the divine influence until it seemed to have been entirely taken from them. They had, consequently, returned to seek their portion in this world. Secular influence was likewise instrumental of establishing numbers in the belief of dangerous opinions. The utter ignorance of revealed doctrines, which those revivals disclosed in the minds of many, who are the subjects of religious impressions, convinced him more effectually, if possible, than ever, of the importance of educating children in the true doctrines of the Gospel.

The church and congregation in Steubenville are the stated charge of the Rev. Abraham Scott. He laboured as a missionary fourteen weeks, and delivered sixty-one sermons. He

visited the people of several counties—some of them in Connecticut Reserve—one in Pennsylvania—but principally between the reserve and the river Ohio. With the latter portions of his fields, Missionaries have been very little conversant, though they were extremely destitute. No remarkable changes appeared in the moral conduct and habits of the people. In some places, there was evidence of improvement; in others of degeneracy. There was a distressing want of salutary instruction. The spiritual means enjoyed were deplorably disproportioned to the growing wants of the people.

In Aurora the Rev. John Seward had a pastoral charge. He was twenty eight weeks in missionary labour. His services were extended nearly to the western boundary of the Reserve. Attention to the things of salvation was less manifest, generally, than during the season preceding. The special revivals of that former period had greatly declined. Their effects, however, remained, and were highly advantageous to those favoured communities by which they had been mercifully experienced. On the whole, it appeared evident, that moral order and the best interests of mankind were happily advancing. In public estimation the Society for the promotion of good morals stood on reputable ground. To the treasury of the Connecticut Reserve Bible Society, more than five hundred dollars had been paid.

Nineteen weeks were spent, and seventy-eight sermons delivered, by the Rev. Luther Humphrey. His pastoral charge was in Burton. He was diligent and successful in the formation of Bible classes. To assist children and youth in the acquisition of an intimate and correct acquaintance with the holy scriptures, was the pious design of these institutions. He was perfectly persuaded, that a Bible class, with this important object in view, might be formed and conducted with great usefulness in every settlement.

The Rev. William Hanford had the



charge of a church and congregation in Hudson. Twenty three weeks were the time of his labours, in which he delivered one hundred and twenty-seven sermons. He enjoyed the high satisfaction of beholding evidence, that the divine approbation accompanied missionary exertions. Settlements however, there were, in which a very humbling want of religious sensibility was manifest. In a considerable number of places, little or no feeling appeared on subjects of everlasting moment.

About thirty-two weeks were spent, and one hundred and twenty-four sermons delivered, by the Rev. Simeon Woodruff. His pastoral charge was in Tallmadge. In sundry places he found a very encouraging attention to the concerns of salvation. Missionary labour appeared to be instrumental of great benefit. While the country was rapidly settling, the people in many towns were improving in things worthy of good report. Numerous charitable Societies were formed, especially by females, and were doing much good.

In this service the Rev. Caleb Pitkin was employed twenty-eight weeks, and delivered one hundred and forty-seven sermons. On the 23d of May he was installed in the pastoral charge of the church and congregation in Charleston. He accounted his labours then most advantageously applied, when his preaching was connected with daily and diligent visiting from house to house. The free personal conversation and instruction, of which these familiar interviews afforded opportunity, were unquestionably, in his opinion, instrumental of adding the mightiest efficiency to missionary efforts.

On the 24th of September, the Rev. Joseph Treat was installed in a pastoral charge at Sharon. He had extended his travels and labours, the preceeding year, into Indiana. His primary intention had been to continue in that rising State. Imperious circumstances, however, induced him to abandon such an intention. He

returned, partly through Kentucky, and through the southern divisions of Ohio. Near the middle of December, he was again on the Connecticut Reserve. The regions which he traversed were missionary ground throughout. He laboured the whole way, as health permitted and opportunities presented. In twenty-five counties of Ohio, which he visited, there were less than forty Presbyterian ministers. He found many congregations of people who anxiously wished for the privilege of stated pastors, and who were able and willing to provide for their support, a part of the time. In fifty-seven weeks—the term of service embraced in this statement—he delivered two hundred and ninety sermons.

At Granville, in the more central parts of Ohio, the Rev. Timothy Harris had a pastoral charge. Only a very small part of his time could be devoted to missionary employment. The country around was exceedingly destitute. He laboured nine weeks and delivered thirty-six sermons.—The people generally were regardless of their obligations to remember and keep holy the Sabbath day. A respect for religious institutions, and a desire to enjoy them statedly, seemed, nevertheless, to increase, in proportion to the preaching which could be afforded them. A blessing had evidently attended the few missionary labours performed in those settlements.

In Gallipolis—on the southern border of the State—the Rev. William R. Gould had a pastoral charge. He laboured seventeen weeks—a few of which were spent in Virginia. The settlements were most of them lamentably destitute of religious instruction. He observed serious attention in only a small number of instances. By the people at large, little was known, and little was done, on the subject of religion.

Indiana—Sixty-five weeks were spent, and two hundred and sixty one sermons delivered, by the Rev. Nathan B. Derrow. Had no pastoral charge. His excursions and labours were re-

peatedly extended into the adjoining Territory of Illinois. Additions to the population were continual and great, though the country was yet thinly settled. Illiterate and enthusiastic preachers were numerous. He was much affected and distressed by observing the extreme ignorance that prevailed—particularly among the first settlers and their children. In every direction, many whole families were to be found without a book of any sort. As might be expected, such were unable to read. Books would, of course, be nearly useless to them until they could be induced to emerge from that benighted condition. Many belonged to the hunting class, and consequently combined extreme indigence with extreme ignorance. Instances frequently occurred, in which those to whom he presented Tracts, desired him to read them—declaring that they could not read for themselves. In a state of intelligence so low and humiliating, they were prepared to become an easy prey to the assiduity and address of false teachers. But the prospect of improvement was fair and cheering. As the State was passing into the regularity and stability of an independent government, the people of this rougher class were moving off, and the country was receiving accessions of respectable citizens.—The inhabitants were growing more sensible of their wants, more attentive to preaching, and more earnest in their solicitations for missionary aid. The Legislature had greatly honoured itself by enacting laws for the suppression of immorality, and for the encouragement of literature. With the most pleasing emotions he anticipated the period, in which that division of our country would become a delightful portion of Christendom. By his exertions four Bible Societies were formed, three in the State, and one in the Territory.

*Kentucky.*—In the labours of thirty-five weeks, the Rev. Herman Halsey delivered one hundred and twenty-three sermons. By bodily indisposition he was then constrained, though

reluctantly, to relinquish the service. In two counties the people were, a large proportion of them, Roman Catholics. They were consequently, with the exception of a small number, unwilling to hear protestant preaching. They were sufficiently provided with priests of their own order, and, in most of their settlements, with places for worship. Presbyterian churches were few and small. Many of them had not preaching oftener than two or three times in a year. Where he laboured, congregations on the Sabbath were usually large, and the demeanor of the people who attended commendable. The thinness of the population, in general, placed the people so far apart, that on other days, great numbers could not be collected. Some were found who prized the preaching of the gospel as one of the most precious privileges, and mourned as they beheld the desolations of Zion. Sectarian prejudices had been deep rooted and strong though it was understood that, in many respectable places their violence had begun to abate. A thin population—a mixture of discordant denominations—and only a very small number of truly pious persons, were discouraging circumstances. Notwithstanding such difficulties, however, the prospects of that distant region, were, on the whole brightening. Bible and Tract Societies were forming with a probability of doing much good. By a considerable and worthy class of the people, missionaries were most cordially and hospitably received. It was his pleasure, and he felt it his duty to testify, that the blessings of many rested on that Society, whose benevolence had sent them the preaching of divine truth.

The Rev. Stephen Mason laboured in twenty-two counties of that State, and delivered one hundred and sixty-eight sermons. Concerning the state of society, the kind reception of Missionaries, the urgent necessity of many more labourers in that vast field, and the prospects of the happiest results, his accounts were in perfect agreement with those of Mr. Halsey.



Neither of these Missionaries had a pastoral charge.

*Missouri.*—This Territory has opened a boundless field. The Rev. Timothy Flint laboured in it the past year. He had no pastoral charge. His services extended from the Forks to settlements more than one hundred miles up the river Missouri. To him it appeared as if no missionary station in the United States could be more interesting. The soil and climate were inviting. Beyond example the inhabitants were multiplying by arrivals from almost every section of the union. At no very distant period it would, in human view, be central to the civilized population of North America. The effects of civilization and Christianity there must, of course, be great and happy. It was obviously of immense importance, that a region, which, by its situation, would sooner or later have a commanding influence over a vast portion of the continent, be furnished with means of mingling the most correct religious institutions with its earliest habits. A prevailing desire was manifested in a number of places for the Bible and preaching. There, as in other quarters, the new settlers were unable to furnish themselves with the enjoyment of religious advantages. Multitudes were indisposed and careless. The consequences were natural. Not a whole Bible could be found in one family of ten, over an extensive tract and of the emigrants who pass, on an average of perhaps one hundred in a day, through the town of St. Charles, not one family in fifty carries a Bible. This inability, however, and this indifference could not, he trusted, be evils of long continuance. He had already distributed five hundred Bibles among the needy. He hoped, likewise, to be constantly supplied, by Bible Societies and other charitable institutions, with means of distributing much greater numbers.

The travels and labours of the Rev. Salmon Giddings were extended over a larger space than those of Mr. Flint. He had no pastoral charge. He re-

peatedly came over into the Illinois Territory, continuing his labours several weeks. He either formed, or assisted in forming a number of churches, and found it no small consolation to behold them rising in the wilderness. French Bibles and Testaments, and several hundred copies of the scriptures in English, which he distributed, were received with gratitude and read with attention. A large proportion of the French population were unable to read. Many of those who could not read would assemble and hear the reading of God's word by those who were able. On the whole, there was much encouragement to go onward in this work of the Lord. He trusted that the salutary fruits of missionary labour, already performed in that far distant region, would be visible in ages to come. By a very severe and dangerous sickness, his public duties were for a time entirely suspended.

*East Tennessee.*—Twenty-six weeks—five of them in Virginia—were spent by the Rev. Cyrus Kingsbury. He had never a pastoral charge.

His reception was every where kind and hospitable. He distributed numerous Bibles and Tracts, which were thankfully accepted. The desolations of Zion were extensive and affecting. Many were unable even to read. Errors abounded. Intelligent preachers of evangelical truth were few, and were embarrassed by very trying discouragements. The neglect of early education appeared to have done much in preparing the way for this deplorable condition of the people. He perceived no rational prospect of reviving the interests of true religion, but through the exertions of missionary, and other benevolent Societies. In several places, nevertheless, people were becoming more sensible that the privileges of religious, and moral, and literary instruction, deserved to be held in high estimation—especially as they must affect the true interests of the rising generation.

Having closed the services assigned him by the Trustees, he proceeded to the country of the Cherokee Indians.

With a hope of promoting the temporal and everlasting welfare of those perishing heathen, he continues to labour, under an appointment from the American Board of Commissioners for Foreign Missions.

In addition to the persons named in this Narrative, the following hold commissions to act as missionaries, and it is supposed are now labouring in the service of the Society. No communications have been received from them since they entered their respective fields. The Rev. Amos Chase in the northwest part of Pennsylvania. The Rev. Erastus Ripley in Pennsylvania and Ohio. The Rev. Messrs. Elihu Mason and William Williams in New Connecticut. The Rev. Messrs. Elias Cornelius and Samuel Royce in Louisiana.

*Friends to the enlargement of the Redeemer's kingdom,*

The Trustees have now laid before you their nineteenth annual Narrative. You are informed to what regions they have proclaimed the good tidings of great joy, by means of the sacred charities committed to their disposal. You can perceive the unmeasured length and breath of that field to which their studious attention has been directed, and on which they have bestowed the holy offerings of God's people. You here observe, also, that the field they have regarded consists of many parts, of which every one is vast. And yet it is a melancholy truth, that the places, of which you are reminded in this history, bear only a very small proportion to the whole amount of those regions in our country which lie spiritually desolate.

How frequently soever the Trustees may have erred in their judgment, they have conscientiously conducted the missionary interests, under the guidance of the best light they could obtain. Nor has it been possible for them to transact, upon subjects of such solemnity, but under deep impressions of their own awful responsibility to Christ, and to their brethren for his sake.

They ask you to join them in their supplications to the God of mercy and grace, that he would crown with his blessing their humble endeavours to apply the charities of his people most efficaciously and successfully, for the manifestation of his glory in the salvation of souls. They ask you to remember with them, before the throne of a prayer hearing God, all associations and all individuals engaged in similar labours of love.

They, furthermore, intreat you to persevere, as God shall give you prosperity, in liberal contributions of your worldly property for the advancement of this charitable work. To enlighten the dark understanding; to awaken the slumbering conscience; to improve the depraved heart; to restrain transgressors, and cause an overwhelming preponderance of bad example to cease; to promote the practice of righteousness, and render the human condition on earth more happy; to show sinners the only way of pardon and enduring blessedness; instrumentality to turn men from darkness unto light, and from the power of Satan to serve the living God; to shew forth the riches of divine grace in guiding many sons and daughters to glory; to confirm and comfort the friends of Christ; to extend, as far as possible, an acquaintance with that godliness which is profitable for all things; in a single word, to perform duty by exertions to cause the knowledge of the glory of the Lord to fill the earth; are some of its leading and great objects. The work is, therefore, in its nature heavenly. It neither needs, nor can it receive, higher recommendations. Every person can safely desire and seek its prosperity. Never was there greater encouragement. Never, it is believed, were calls, from the destitute settlements addressed to the Trustees, so numerous—never so earnest, as during the past year, for a much greater number of labourers.—The need of Missionaries has increased more rapidly, by far, than the supply. By the people of many towns, in the north, west, and south, the most



servent desires have been expressed to obtain ministers—pastors—for at least a part of the time, untill a munificent Providence shall enable them to provide a full support, and to enjoy continually the precious ordinances of the gospel. In a great number of settlements the way is already prepared for the formation of churches and the establishment of congregations. To use the energetic metaphor of a Missionary: "The materials are now on the spot, and ready for the hands of the builders." To the Trustees it appears obvious, however, that without increasing exertions, those materials will be scattered, and many benevolent hopes will perish.

Great good has been already accomplished by your prayers and your contributions, for the sacred purposes of the Missionary Society. The Trustees do not, however, present this as a motive for your patient continuance in well doing. On another day both you and they will see its amount. Nor need you tremble at the certainty, that these deeds performed for Christ, and for the souls which he laid down his life to redeem, will be then strictly reviewed. For, blessed will be the acknowledgment of those servants, who shall have done good unto all, as they had opportunity. "They that endure unto the end shall be saved. And the King shall answer and say unto them, Verily I say unto you, in as much as ye have done it unto one of the least of these my brethren, ye have done it unto me."

JONATHAN BRACE, *Chairman.*

Passed by the Board of Trustees,

Jan. 14, 1818. ABEL FLINT, *Sec'y.*

#### REVIVAL OF RELIGION.

*A brief History of the first Congregational Church in Sherburne, (N. Y.) together with an interesting account of several Revivals of Religion in that place, communicated by the Rev. John Truair.*

MR. WHITING,

In compliance with a request made in the first Volume of the Religious Intelligencer, I now send you a suc-

cinct account of the first congregational Church in this town. From the irregularity, however, in which the records of the Church have been kept, it is impossible to give a very particular detail of its history, especially in the early part of its existence.

There were, it seems, from the best information which I have been able to obtain, a number of families, who were desirous of building up good society in their neighbourhood, that came to this place, then known by the name of Paris, in the year 1791, and purchased one fourth of the ninth township, one of the twenty towns, so called, in this region. By this measure they anticipated good society, as they designed to sell land to none, but such as would, in some way, at least in their view, be useful in community. Their expectations and hopes were in some measure realized: for on Lord's day, July 6th, 1794, a Church was formed, consisting of members from other Churches; being in all seventeen; eight males, and nine females. From this time there was a gradual increase by letters and professions, until the Church consisted of about 70 members.

Having acquired some strength, they now began to think of building a house for public worship; but not agreeing on the site, a series of difficulties ensued, which eventually terminated in a division of the Church. The brethren who dissented, (for such I may be permitted to call their separation, without offence,) having received letters of recommendation from the Church, in union with some brethren of the town of Smyrna, were formed into a distinct Church, which is called the second Congregational Church in Sherburne, over which the Rev. Joshua Knight is settled.

This Church was destitute, not feeling themselves able to support the Gospel, until the spring of 1806, when they gave a call to Mr. Roger Adams, to settle with them in the work of the ministry. He accepted their proposal, and was ordained August 27th, of the same year. They were happy

in their connexion. He is a worthy man, and even to this day, the most unaffected friendship is visible in this people towards him. In 1807, they were blessed with a shower of divine grace, in which about 26 were added to the Church. From this time there was a gradual increase till the fall of the year 1810. In the month of September of this year, Mr. Adams, their Pastor was dismissed from this people; having previously lost his speech, so as to be utterly unable to perform his ministerial duties. This was the only thing which rendered his dismissal either desirable or necessary. About this time, or soon afterwards, another revival commenced, which lasted till the spring of 1811. In this revival about 25 were added to the Church. About this time the Rev. Abner Benedict, jun. came to this place, received a call from the people, and was installed Feb. 13, 1811.—Long, however, the union did not last; for the revival had scarcely subsided when difficulties arose which were very distressing both to the people, and to the Pastor. These difficulties could in no way be settled, but by the dismissal of the Pastor. Mr. Benedict was dismissed in the summer of 1813, and the Church was left in a destitute and divided situation.

In the spring of 1814. I came to this place, and after becoming in some degree acquainted with the peculiar situation of the Church, agreed to remain with them on hire, for the term of one year. In the course of the year there was some little addition to the Church: the society too had gained strength; and they gave me their call, and I was installed July 5, 1815. Nothing materially different from the general aspect of things was visible among us till the latter part of winter. It was then most evidently manifest, that a doplorable and lamentable stupidity prevailed; vice and iniquity abounded. It was visibly certain that the whole company of virgins, both the wise, and the foolish slumbered together. It seemed emphatically as if the word, both with regard to saints and sin-

ners, was like water spilt upon the ground. This state of things continued till the first of April, when the memorable revival of 1816 commenced. It commenced suddenly and was very rapid in its progress. We soon had meetings every day or evening in the week, and every place for meeting was crowded. At our communion on the first sabbath in June, 60 persons were added to the Church, 56 by profession and four by letters from other Churches. At the September communion, 33 were added by profession and four by letters. December 1st, six were added, three by profession and three by letters; and January 31, 1817, five more were added by profession. In all 108.

That your readers may form some correct estimate of the general feelings with which the subjects of the work were impressed, I shall here subjoin some of their own expressions as given in their relations.

One said, "I could not conceal my feelings, for I had sinned against God, and I thought there was no mercy for me;—I saw myself on the brink of hell, and the thought of eternity was almost insupportable. I attended meeting, saw myself a poor depraved creature, found I had no where to go for help but to God: I saw a fullness in him through the blood of Christ; and before I left meeting, I felt my mind relieved, and thought I could praise God all the while." Another said, among other things of like import, "I felt that guilt which I cannot express. I reflected upon my past life with horror. It really appeared as if all my sins, rose up before me. I did not feel that fear of punishment which I had felt before, (alluding to former convictions) but I felt a guilty conscience, proceeding from a sense of my awful ingratitude to him who created me, whose mercy upheld me in existence, and who condescended to die for me, notwithstanding I was totally his enemy, that I might live.

I felt that I had sinned against an holy God, and against an exceedingly merciful God. I felt that I deserved



*eternal punishment*; and thought I was ready that God should do with me as he thought best." This was at night, and in the morning his hope was clear. This was the testimony of another; "Reading the word of God, I found the most alarming denunciations against the impenitent sinner; and was fully convinced of my lost state by nature, and the total sunken depravity of the natural heart; and felt that unless the sovereign mercy of God, through the merits of the Redeemer was applied to me, I must be lost forever. I thought I felt willing that God should dispose of me according to his will and pleasure. When at a youth's meeting I felt a sudden and unexpected ray of light, and God appeared to be *love*. I felt a happiness and peace that I was a stranger to before. I think I can say, "as I was blind, now I see," and things which I once hated now I love." A young lady said, "I had no relish for the society of my friends: for some time my anxiety was that I knew I had an immortal part. I had little, or no desire for future happiness:—I wished for non existence after death:—I envied the brute creation, and thought I would be willing to endure any distress for a space of time, if then I could be sure of annihilation. I had no desire to read the Bible and religious books, nor to hear them read. In every thing I did, I was sinning against God. One evening I was more deeply impressed with a sense of sin, than I had ever been before.—I retired to my chamber and attempted to pray; I thought I was willing to give myself up to God, that he should dispose of me as he thought best. I saw it would be just if I were lost: my gloom dispersed; every thing looked cheerful; Christians appeared lovely."

Such expressions as the following were very common: "I found I was an enemy to God. Contemplating the goodness of God, and the condition of my own soul, filled me with agony and horror. I thought the Lord had respect to persons; for I had been serious

longer than some who rejoiced in Christ. I felt as if God were partial; thought I was not so great a sinner as others; but I soon began to see that I deserved eternal punishment, and that it would be just in God to cast me off forever.

In many instances the most bitter hatred to the character of God, the way of salvation, and even to the children of God, was manifested and expressed both by words and actions. But when brought into the liberty of the Gospel, this hatred was turned into love; and the very objects which were loathsome and hateful to them, became the sources of their chief joy. They wondered that they should ever hate so good a God, or be indifferent to so great and important a concern as that of an interest in Christ:—and most of all that mercy should be extended to such vile creatures as they were. Among those who united with the Church, there has been as yet no open defection; but they all seem to have witnessed a good confession.

The doctrines preached, through the instrumentality of which so good and so great a work was effected, were those which in the christian world have generally received the appellation of *Calvinistic*. Such as the doctrine of a Trinity of divine persons in one undivided Godhead; Father, Son, and Holy Ghost; that these three are equally God, and but one God. The doctrine of the total depravity of the human heart. That man before he is actually renewed by the agency of the Holy Spirit, does no act which is of the nature of holiness, or which is really acceptable in the sight of God. The doctrine of Atonement by Jesus Christ. That it was made by his death and sufferings and not by his obedience:—That it was necessary not so much on man's, as on God's account, "that he might be just and the justifier of him that believeth in Jesus:—That it is of no avail to the salvation of any unless it be applied or received:—And that it is universal in its extent, or that it is as sufficient for the salvation of a world, as for an individ-

ual. Consequently the offers of life were freely presented to all, that whosoever would believe on Christ "should not perish, but have eternal life." The doctrine of divine Sovereignty in the application of the Atonement:—That God hath mercy on whom he will have mercy, and whom he will he hardeneth." That therefore, "it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." The doctrine of divine decrees, with particular and personal election: That all the heirs of eternal life were from eternity elected and predestinated to the adoption of sons by Jesus Christ, that they should be holy and not unholy:—That they should in some good measure in this world be obedient, and not perpetually and perseveringly disobedient. The doctrine of the imperfection of saints in this life; and of their final perseverance, "being kept by the power of God through faith unto salvation." The doctrine of a general resurrection, a day of Judgment, and eternal rewards and punishments. These, with other truths necessarily connected with, and resulting from them, were the leading sentiments which were delivered, as the grand scheme of the gospel of Christ; and was, we hope, and have reason to believe, blessed by the Spirit Jehovah to the salvation of many. I mention these, because a report has gone out into the world, that the revival was stopped by the preaching of some of these doctrines; particularly divine sovereignty, decrees, and election:—*A report than which nothing can be more devoid of truth.*

Since the revival subsided, which was the forepart of winter, there have been but few additions; and the church has suffered some diminution from removals. There have been since the formation of the Church two excommunications, and I believe but two; neither of the subjects have been restored. The whole number of members who have united since the Church was formed amounts to between three and four hundred; the exact numbers, however, cannot be ascertained. The

Church now consists of about 195 members; and nearly one half of them are males: Some are absent without letters, an evil which perhaps it is difficult to remedy.

Although my communication has already become of some length, yet I cannot but speak still of the boundless mercies of a compassionate Saviour to this guilty people. Since sometime in the fall past we have been blessed with a gentle effusion of divine grace. It is different in its external aspect from the former revival. It is a still small voice, but it speaks to the heart. The subjects are long under conviction; but their feelings are generally concealed as much as possible, till they hope they love. It has taken some of the principal characters in our little village, who were apparently not at all affected by the former revival. Nine have obtained hope in Christ, and we hope they will soon confess publicly that holy Name which they have before treated with neglect. Some are still serious and we are partly between hope and fear. We ask the friends of the Redeemer and of the souls of men to pray for us that many more may become heirs of eternal life.

(To be concluded.)

BY HIS EXCELLENCY  
OLIVER WOLCOTT,

Governor, and Commander in  
Chief, in and over the State  
of Connecticut,

#### A PROCLAMATION.

Although the government of the Deity is directed in immutable wisdom, justice and mercy; yet as the contemplation of his perfections and benevolence, with sincere penitence for our own and the sins of our race, are prescribed means of elevating the affections and reforming the conduct of imperfect men, thereby increasing their happiness, and rendering them more acceptable to their Creator:

I have, therefore, thought proper to appoint, and I do hereby appoint  
*Friday the twentieth day of March*



next, to be observed throughout this State as a CHRISTIAN FAST. And I do hereby invite all the good people thereof to present, on said day, their united and devout supplications to that Eternal Being, from whom nothing is concealed; who has established inseparable connexions between virtue and happiness, vice and misery; to whom insincere oblations are unavailing; and who will accept the homage of the heart only; imploring Him to forgive all our sins, especially the great offence of mankind in disregarding the divine precepts and perfect example of His Son, our Saviour and Judge; to entreat Him to enable us, with sincere contrition, to review the mistakes of our past conduct, and to recommence the labours of a new year, with firm resolutions of amendment, manifesting our penitence and hopes of forgiveness and favour, by performing acts of justice, reconciliation and mercy to our fellow men. At the same time, to render thanks to Almighty God for his innumerable favours to our State and Nation; to entreat His guidance and protection in behalf of the President of the United States, and all others entrusted with rule, counsel and authority in our country, that they may be directed in the right way, and that the consequences of every error may be averted from us and our posterity.

All servile labour and vain recreation on said day are by law forbidden. *Given under my hand, at Litchfield, the ninth day of February, in the year of our Lord one thousand eight hundred and eighteen, and in the forty-second year of the Independence of the United States of America.*

OLIVER WOLCOTT.

By His Excellency's Command,  
THOMAS DAY, Secretary.

*Extracts from the Eighth Report of the New-York Bible Society: read at the meeting, 2d December, 1817.*

One of the first measures of your Managers, on entering upon the duties of the year which has just elapsed, was to determine the limits of the dis-

trict within which it would be proper for this Society to distribute Bibles, consistently with the terms of its connexion with the National Society as one of its Auxiliaries. The Board decided that, for the present, they would generally confine their dissemination of the Scriptures in the English language within the State of New-York.

During the last twelve months, 1580 Bibles have been purchased for the use of the Society, and 2977 have been issued from its depository; 2709 of which were for gratuitous circulation. These make the number of Bibles gratuitously disposed of by the Society, since its formation, to be 19,279.

The number of Biblical institutions in this country, as well as in other parts of Christendom, continues greatly to increase, and their concerns appear to be conducted with augmented vigour and efficiency. We now count in the United States 232 Bible Societies; of which forty are managed by females, and ten are Juvenile associations.

It is with cordial satisfaction that we are enabled to state that the American Bible Society continues to receive increasing support, and that it is laying a foundation for extensive usefulness. It has caused six sets of stereotype plates for the Bible in the English language to be executed, and it has recently ordered a set of plates to be cast for the New Testament in Spanish. These, in addition to the Brevier plates, from which it has been printing for a year past, and the plates for the French Bible, lately presented to it by the British and Foreign Bible Society, will, together with the other printing establishments in the United States, be able to furnish an abundant supply of Bibles of various kinds and sizes, so as to keep pace with the benevolent enterprize of our fellow citizens for extending their circulation.

*American Bible Society.*

We are happy to have it in our power to announce that the President of the United States, and the several



Heads of the departments of the general government have, by their respective contributions, become *members for life* of the American Bible Society.

The patronage of this National Institution appears to be considerably increasing, as the benefits which it is conferring on this part of the Christian world become more extensively diffused and better understood.—*Ch. Herald.*

#### OBITUARY.

*Communicated.*

Died in this city, Jan. 12th, 1818; Elizabeth Hannah, the wife of Mr. James Chaplin, in the 89th year of her age.

Mrs. Chaplin was awakened, and became a hopeful subject of special grace, during the great revival in this place, in 1808; and with 15 others joined the visible church of Christ, by making a public profession of faith, and entering into covenant with God and his people, the first Sabbath of the year 1809. She is the second of this number that has *died*; and shall I say? that has *ceased to die daily* by reason of suffering, sorrow and sin, and been called, we trust, to join the Church triumphant. The other, an esteemed and beloved brother, lived several years after his profession; and, by increasing holiness of life, gave increasing evidence of real conversion to God. And during his last illness, which was long and tedious, he was supported and consoled by that hope which is as "an anchor of the soul, both sure and stedfast, and which entereth into that within the veil."

Mrs. Chaplin was a consistent, steady and firm believer in the doctrines of grace, and happily illustrated, in her life, their holy practical tendency. She was a meek and quiet woman,—not ambitious of notice or religious display—chiefly solicitous to keep her own heart with diligence—look well to the ways of her household, and faithfully serve her God and Redeemer. She exhibited the spirit of Christian piety, in the discharge of the daily duties of life; while diligent in business, was fervent in spirit serving the Lord. At home and in her family she let her light shine, and thence carried her religion into the world; not by lowering *that*, but by elevating *this* world to the standard of practical godliness.

Having lived such a life, we might easily anticipate the death she would die. Her fatal disorder was protracted to a great length, and attended with severe bodily pain and distress. And yet, through the whole of her sufferings, she was never heard to open her mouth by way of discon-

tent, impatience or complaint. Although naturally diffident and distrustful of herself, she was, through grace, strong in the Lord. Her composure for several months preceding her dissolution, was pre eminently thoughtful, deliberate and cheerful. Death in full view appeared to have no terrors to her; and she was, on this account, *occasionally*, not a little anxious lest her calmness should be owing to stupidity, and fail in the hour of trial. But in this she was happily disappointed. As she advanced towards eternity, her light and joy increased within, and shone brighter without. Having been faithful to her covenant with God in life, he did not forsake her in her last hours, but was continually present by his Spirit, to impart the light of his countenance, the joy of his salvation, and form Christ in her soul—the hope of glory.—This smoothed and illumined her passage through the dark valley and enabled her to meet the Christian's last enemy; though not, indeed with *transport* and *triumph*; yet, what is equally *satisfactory*, equally consolatory to surviving friends, and equally an earnest of future glory, with the steadiest composure—the softest, sweetest serenity—the soul's calm sunshine, and the heartfelt joy. "Her end was emphatically peace; exhausted nature sunk into an easy slumber, which terminated every suffering." She died as it is always desirable, the Christian should die; for she had lived as the Christian always ought to live. Holy, happy Spirit! Thou wilt know sorrow and sin no more! Through him who loved thee and gave himself for thee, thou hast conquered death! art victorious over the grave! Thy flesh rests in hope of a joyful resurrection. Then to be fashioned like unto the glorious body of Christ, and be ever with the Lord!

"Our dying friends are pioneers to smooth  
Our rugged pass to death; to break those  
bars

Of terror and abhorrence nature throws  
Cross our obstructed way, and thus to make  
Welcome, as safe, our port from every  
storm."

Let mourning relatives, therefore, comfort one another, and be drawn by cords of love, to follow her wherein she followed Christ. Let the Church, with whom she will worship and commune no more here below, be quickened and animated with firmer faith, steadier step and accelerated movements, be followers of them who through faith and patience inherit the promises. And that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand."